

The p[re]raierand

complaynte of the ploweman vnto

Christe: writte not longe after

the yere of oure Lorde A

thousande and thre

hundred.

Christus Matth.10.

If they haue called the Lorde of the ho-
use Beelzebub: how moch mo: shal they
so call them of hys howshold:

To the Christen reader.

Grace be with the and peace be multiplied in the knowlege of god the father/and of ouze Lorde Iesus Christ Amen.



Hriste oure sauouire & his Apostels after hym/although they taught nothing which was not taught in the law & the prophetes more then a thousandde yeres before / ever and in every place desyringe the audience to serch the olde scriptures & proue whether they testified with hym or no . yet all this notwithstanding/ the scribes/ the Phareſes/ the Byſchops/ the preſtes/ the lawyers/ and the elders of the people/ cryed alwayes : what new lerninge ys this? These fellowes teach new lernige. These be they that trouble all the wrold with their new lerninge & cete. And so with abyne name of new lerninge/ and with their autorite and opinion of olde lerninge and auncientnes of the church/ they so blinded the same people that herde Chристes doctrine of his awne mouth/ lawe hys lyuyng & his miracles/ & thei that at his comige to Hierusalē mette hym by the waye/ cast their clothes ad grene boaxes in his waye/ cryenge with an open voyce: Bl̄essed ys he that cometh in the name of the Lorde: The same people/ I ſaye/ were ſo blinded and iugled with them/ that the ſixt daye after they cryed: hange hym on the croſſe: hange hym on the croſſe. And quirte one Barabas a moþherer/ and delyuered innocente Chriſt vnto deþ.

All this did their byſchops preſtes and lawyers

bringe to passe / ouly by that they made the people
belue it was new lerninge. And that the scripture
there was no man that coulde vnderstante but they
And that Christ and his disciples were men nother
of autorite nor reputation/ but laye men/ ydiores
tyschets/ carpenters and other of the rascall sorte.
So that it was not possible that ever God wold
open that unto soch a rude sorte / whiche the relig-
iouse phareles/ the holy byschops/ the vertuo⁹ pre-
stes/ the auncient doctours/ the gret lerned lawye-
rs and the wise and sage eldres knew not . But it
must nedes be that Christe ad al his discipiles we-
re heretiques scismatiques and disreauers of the
people and well worthy to be put to som shamer-
full deeth for it/ to the example of all other. As they
were in dede afterwarde.

But yet for all this even apyn the trosse Christ
overcame his enemies. And whe they thought that
they had layed hym to slepe for ever he rose agayne.
And his discipiles haue ever had the victory ap-
yn the trosse/ and testifid unto the world the wi-
sdom of God in these pore ydiores / and veray foli-
shnes and wisdome of the flesh in these gret lerned
aunciente fathres.

Even now after the same manery that ye maye
grope with your syngers/ that oure holy byschops
with all their raignans rolle / be of the selke same
sorte/ ad veraye childeyne of their fathres the phar-
eses/ Bischops & prestes/ which so accused Christ
and his Apostles of new lerninge/ ye do se how they
defame sciaunder and persecute the same wordes &
preachers and folowers of it/ with the selke same
names/ callinge it new lerninge/ and them new ma-
sters. And retayne the people in errore with their
fathers olde face of religiouse phareles ; fryers/ I
wolde saye/ and monkes/ of holy byschops/ of ver-

tuous prestes / or aunciente doctoz / of the gret ler-
ned lawyers and of the wise and sage elders. And
take awaye the autorite and estimaciō of gods wo-
rde and the credence of the preacher / with / ye ma-
ye se there ys no man preches so but two or thre / &
they haue no lernynge / ad the folish people which
hath no lernynge folowes them. But ye shall se no
man of substance / of reputation of autorite or le-
trunge take parte with them.

And so with these olde clokes of their fathers
the phareles byschops and prestes / fyrist they per-
suade the people the worde of god to be heresye .
And by that meanes they lyberally prison and per-
secute vnto the deeth all the professours of the sa-
me. Even as the old phareles with the bischops &
prestes presoned & persecuted Christ & his Apost-
les / that al the rightuo⁹ bloude maye fall on their
heedes that hath ben shed from the bloude of Ote-
nē the first martyr to the blode of that innocent man
of God Thomas hitton whom willyam werham
byschop of Lanturbury and John byscher byschop
of Rochester moxhered at maydeston in hente the
last yere for the same trouth. I pray god that they
maye be ones turned vnto the Lorde that he maye
heale them / and forgue them that synne of ignor-
ancy. For as for these malicious tyrauntes that per-
secute against their awn cōsciece I praye not / but
leauem them to the iudgemente of god as manyfet
synners against the holy goost.

As for the treuth when they haue slayne ad put
to sylence al the preachers of the same and layed it
to siepe / doultes god after hisold facion shall the-
re / by the ad by those meanes that they doute least
reyle vp the trouth againe / to the vettur confusio
of al hys enemies / whose iudgemēt doth not kepe

Now good reader / that thou maist se playnly

that it ys no new thinge / but an olde pradyse of
oure prelates lerned of their fathers the byschops
phareses ad prestes of the olde law / to defame the
doctrine of Christe with the name of new lerninge
and the teachers therof with the name of new ma-
sters. I haue putforth here in printe this prayer &
complaynte of the plowmā which was written not
longe after the yere of oure Lord a thousande and
thre hundred / in his awne olde english / chaingyn-
ge there in nothinge as ferforth as I coulde obser-
ue it other the english or orthographie / addinge al-
so there to a table of soch olde wordes as be now
antique ad worne out of knoulege by processe of
tyme. I desyre the to reade it with descretion and
ernestly / or ever thou iudge / and if thou fynde an-
ythinge in it when thou haste conferred it with the
scripture to thy edificaciō or lernige geve god tha-
kes. And if here after there shall chaunce to come
to my handes any more soch holy reliques / perce-
vinge this to be accepted. I shall spare nother lab-
oure nor cost to distrubute it in to as many
partes as I haue done thys / by the help
of god to whome be all honoure /
glorye and prayse for ever.

A M E R.

The last daye of February. Anno. 1531.

A.3.

Hete floweth the table.

- Spayed.contented or pleased.
Ar than.before that.
Behizte.promised.
Byhest.promyse.
Byhoten promised.
Bliae.quyckely.
Benemen take a waye.
Clepe call.
Cheueteyn.capitain.
Chepinge.market.
Dreynte.drowned.
Desert.wildernes.
Dome iudgement.
Fele.osten.
Fullen.baptise.
Forwarde conueniente or bargin.
Herynge.worship or worshipinge.
Hired men.parish prestes.
Lewed man.laye man.
Lesewes pastures or feldes.
Mawmetis.Images.
Nele will not.
Sternship.cruelnes.
Scheperdes.byschops.persons or vicars.
Sweuens.dreames.
Suggen.saye.
Thzalles.bonde men.
Thraldome.bondage.
Wonniers.Inhabitauntes or dwellers.
Zerners.Chapmen.

The plowmans prayer.

Iesu Christ that was ybore
of ymayde Marie / haue on
thy pore servantes mercye &
pitie / and helpe hem in her-
gret nedē to fizte azens syn-
ne / and azens the deuele that is autor of
synne / & more nedē nes ther never to cr-
ie to Christ for helpe / then it ys rizt now
for it ys fulfilled that God sayde by Is-
saye the Prophete: ze ryseth vperlich to
folow dronkenes and to drinke to it bee-
ven / the herpe ad other mynstresies bi-
th in your festes ad wine. But the wa-
rake of God ye ne beholdeth not / ne tak-
eth no kepe to the warkes of his hādes:
And therfore my people ys take prison-
for they ne had no connyngē: And the no-
ble men of my people deyeden for hong-
& y multitude of my people weren drye
for thyrst / and therfore hell hath draw-
en abroade her sowle / and hath yopened
hys mouth withouten any ende. And
est sones sayeth Isaye y prophet. The
word ys floten a waye / and the hyznes
of the people ys ymade seek / ad the erth

A.iii.

The prayer or complainte.

ys infect of hys wonnynge for they haue
broken my luwes / & ychaunged my rizt
and han distroyed myn everlastinge bo-
nde and forwarde betwene hem and me,
And therfore cursyng shal deuoure y-
erthe / and they that wonneth on the er-
thy shullen don synne. And therfore the
erth tylbars shullen waye wood / & few
men shullen ben ylest apd the erth. And
zet sayeth Isaye the prophet / this saye-
th God for as moch as this people ny-
eth me with her motth / and glorifieth
me with her lippys / & her harte ys ferre
from me. and they han ydrad more men-
nys comandementes then myne / & mo-
re draw to her doctrines then to myne.
Therefore wyl I make agret wondrin-
ge vnto this puple / wisdome shal per-
ish awaye from wise men / and vnderst-
andige of readie men shal be yhid. And
so it semeth that an other sayenge of I-
saye ys fulfilled / there as god bade hym
go teach the puple / and sayed go forth ad
saye to this puple / eres hereye and vnd-
erstād ye not / and yes ze haue sīz̄ ad ne-

Of the Plowman

know ye not. Make blinde the hert of
this puple, & make her eres hevye/ and
close her yeen, lest he se with his yeen, &
phere with his eres, & understand with
his hert and be yturned, & ych hele hym
of his syckenese. And Isaye sayd to god
How loge Lord shal this be? And God
sayed. Ffor to v ctyes ben desolate with
uten a wonnyer, and an howse witho-
uten a man.

There ys mychel nedē for to make
sorow & to crye to oþr Lorde Jesu Christ
hertilich for help & for succoure that he
wole forzeue vs oure synnes ad zeve vs
grace and conyngē to seruen hym bettur
here after. And god of hys endeles mer-
cy zeue vs grace and conyngē trulich to
tellen whiche ys Christes law in helpin-
ge of mennes sowles, for we beth lewde
men, and synneful men, and uncominge
and yf he wolle be owre helpe & owre suc-
coure, we shullen well perfourme owre
purpose. And yblessed be owre Lorde god
that hydeth his wisdome from wise me
& fro redy men, and teacheth it to small

A.v.

The prayer or complainte.

chidren as Christ teacheth i y gospel.

Christen men han a law to kepe / y
which law hath twey parties. Believe i
Christ that ys God / and ys y founde-
ment of her law / and upon thys founde-
mente as he sayd to Peter / and y gospel
heretwytches / he woll by ylden hys ch-
urch. And thys ys y fyrst partie of Chri-
stes law. The seconde partie of his law
beth Christes comauendementes y beth
written in the gospel / & more verilech in
christen mennes hertes.

CAnd as towchinge the beleue we
beleuen that Christ ys God / and that
there ne ys no God but he. We beleuen
never the lesse that in y godhed ther ben
thre parsones / the fader / the sonne and
the holy gost / and all these thre parson-
es ben one god and not many goddes / &
all they beth ylich mycty / ylich good / &
ylich wise / and ever have ben / and ever
shullen ben. We beleuen this god made
the wrold of nozt / & man he made after
his awne lykenesse i paradise that was
a lande of blysse / and zaue hym that lo-

Of the Plowman

de for his erytage/and bad hym that he
shuld not eate of þ tre of kowēge good
and evill/that was anydde paradyse.
Then the devell that was fallen out of
heven for hys pride had envye to man/¶
by a fals suggestion he made man eate
of this tree/ and breake the commaunde-
ment of God/and tho was man ouerco-
men of the devell/and so he lost his heri-
tage and was yput out there of into the
worlde that was a londe of trauel ad of
sorowe vndre the syndes thraldome to
be punysshed for histrespass. There ma-
solowed wyckednesse and synne/ ad god
for synne of man sente a flode in to this
worlde and dreynte all mankynde saue
eght sowles. And after this flode he la-
te men multiplien in the worlde ¶ so he
assayed whether man drad hym or lou-
ed hym/ and amoge other he fonde a man
that hyzt Abraham: this man he prou-
ed wether he loued hym and drad hym/
and bade hym that he shulde offeren I-
saac his sonne apon an hyll/ and Abrahā
as a trewe suant fulfilled his Lordes cō

The prayer or complainte.
maundement/and for this brygumnes t
treweth/ God sware vnto Abraham/ he wold multiplie his sede as the grav-
ell in the see/ and the sterres of heven/ &
he behizt to hym and to hys heyres the
londe of behest for eretage for ever / syf
they wolden ben his trewe seruantes ad
kepe hys heestes. And god helde him fo-
rwarde/for Isaac Abrahams sonne be-
gate Jacob and Esau/and of Jacob that
ys ycleped ysrael comen godspuple y he
chose to be his seruantes/ ad to whome he
behizt y londe of byhest/ this puple was
in gret thraldom in Egipt vnd Pharaon
that was kyng of Egypt:and they cry-
eden to god that he shuld delyveren hem
oute of that thraldom/ ad so he dyd : for
he sente to Pharaon Moses and his bro-
ther Aaron & bade hym delyver his pu-
ple to don hym sacryfice/ and to fore Pha-
raon he made Moses don many wondres
or that Pharaon wold delyver his puple
and at the last bymyzt he delyvered his
puple oute of thraldom and led hem th-
owz a desert toward the londe of by-

Of the Plowman.

Heste / and there he gaue hem a law that
they shulden lyuen after / when they co-
men in to her contrey / and in ther wey
thider warde / the ten comandementes
god wrote hiselfe in two tables of stoon:
the remenant of the lawe he tawzt he
by Moses his servant / how they shul-
den do euerichone to other / and if they
trespassed aȝeyn y law / he ordened how
they shulde be punished. Also he tawzt
hem what maner sacrifices they shulde
do to hym / and he chees hym a purple to
ben his prestes / that was Aaron & his
childdren to don sacryfices in the taberna-
cle / & afterwarde in the temple also. He
chees hym the remenant of the childdren
of Levy to ben seruantes in the taberna-
cle to the prestes / and he sayde: When ze
comen in to the londe of behest / the chil-
dren of Levy ther shullen haue noon he-
ritage amonges her breth'ne / for ych w-
oll be here parte / and her heritage / & th-
ey shullen serue me in the tabernacle by
dayes and by nyghtes / & he ordened that
prestes shulden haue a part of the sacry-

The prayer or complainte.

yses that weren offred in the tabernacle / and the fyrist begooten beestes / both of men and beestes & other thinges as þ law telleth. And the oþ^r children of Le vy that serueden in the tabernacle shulden haue tythinges of the purple to her lyuelood / of the which tythinges / they shulden zeven the prestes the tenth partie in forme of offeringe. The childe[n] of Levy both prestes & other shulden haue howses and croftes ad lesuoyrs for her beestes in þ lande of byhest / and non other eretage / & so God zaue hem her sonde of byhest / and bade hem that they ne shuld worship no other God then hym. Also he bade that they shulde kepe hys comauendmentes / and zif they dydden so all her enemyes a boute hem shulden drede hem & ben her seruantes / and zif they worshippeden fals gods and so forsoken hys lawes he byhizt hem y he wold bring hem out of that londe & maken hem seruen her enemyes / but yet he sayed he nolde not bynemē his mercy awayefro hem / if they wolden crye mercye & amē.

¶ Of the Plowman.

den her defautes / and all this was ydone
ne on Gods syde.

¶ And here ys mychell love yshowed
of god to man. And who so loketh y^e b^re
ble he shall fynde that man shewed him
litle love aȝ yewards / for wh^e they we-
ren ycomen in to her eritage / the for zeys-
ten her god / ad worshipped en fals gods
And God sente to hem the Prophetes &
hys seruantes foole tymestos bydden he
withdrowen hem from her synnes / and
other they slowen them or they beten he
or they leden hem in prison / and ofte tym-
es God roke apon hem gret vengauice
for her synnes / & when they cryeden a-
fter help to God / he sente hem help and
succoure / thisys the generall proces of y^e
olde testamente that God gaue to his pe-
ople by Moses his seruant. And all this
testamente and this doinge ne was but
a schadewe and a sygure of a new testa-
mētē that was zeuen in by Christ. And
it was yphoten by Jeremie the prophete
as sainte Paul beareth witnesse in y pi-
stle that he writeth to the Jewys. And

The prayer or complainte.

Jeremie saith in this wise: Lo dayess þ
all come / God sayeth / and ych wolle ma-
ke a new bande to the hous of Israell ad
to the hous of Jude / not lyche the forw-
arde that I made withe her faders in y
day that I take her honde to ledhen hem
out of the londe of Egypte / y which for-
ward they maden beyne / and yche had
lordshippe ouer hem. But this shalbe y
forwarde that yche wold make with he
after thilke dayes: yche wole zeue my la-
wes with yn hem in her inwardnesse /
yche wole written hem in her hartes / ad
yche wole ben her God and they shullen
be my puple / & after that aman ne shall
not teach his neyzeboze ne his brother.
For all / God sayeth / from the leest to y
nest shullen yknowe me / for yche wole
forzeuen hem her synnes / and I nele no
more thinken on her synnes.

This is the newe testamente that
Christ both god and man yboreyn of the
mayden Marye he tauzte here in this
worlde to bringe man oute of synne and
oute of the deuels thraldome ad seruice

Dſt the plowman
to heuen / that ys londe of bliffe and her-
tage to all thoo that beleuen on hym / ad-
kepen hys commaundementes / and for
his teachinge he was done to the deth.
But the thrydde daye arose agene from
deth to lyfe / and sette Adam and Eve
many other folke oute of hille / & after-
warde he came to his disciples and con-
forted hem. After he steryed vp to heuen
to hys fader / & thoo he sente y holy gost
amonges his disciples : and in tymē com-
inge he wole come and demen al mankyn-
ynde after her werkes / and after y wor-
des he spake apon erth / some to blisse bo-
th in body and in sowle ever with outen-
ende / and some to Payne with outen-
ende / both in body and in sowle.

Christ is vre beleue and all chris-ten-
mennes / and this beleue ys the fyrt po-
ynce of the newe testamente y pche chri-
stian man is holde stedfastly to beleue / &
rather to suffer the deth than forsaken
this beleue / and so this beleue ys the bra-
ed of spirituall lyfe / in forsakinge synnes
that Chрист brought vs to lyfe.



The prayer or complaunte.

CBut for as much as mannes lyuinge
ne stodeþ not al on lych by greed / he ha-
th yzouen þis a draught of wat² of lyfe to
drinke. And who that drinketh of y wa-
ter / he ne shall never afterwarde ben a-
thurst. For this water ys te clere teach-
inge of the gospel / that encloseþ seuen
commaundementes.

CThe furst is this: thow shalt loue
thy God ouer all other thinges / and thy
brother as thy self / both enemys & frēde.

CThe seconde commaundemente ys of
mekenes / in the which Christ chargeth
þis to forsake lordeship vpon oure breth-
ern and other worldly worshippes / and
so he did hym self.

CThe thridde commaundement / ys in
stondinge stedefastlych in truthe and for-
sakinge all falsnes.

CThe forth commaundement: ys to su-
ffre in this world diseases and wronges
withouten azenstondinges.

CThe fyfth commaundemente / ys mer-
cy to forzeuen oure bretheryn here tresp-
as: as often tyme as they gylteth / with-

¶ Of the plowman,
out askinge of vengeaunce.

Che syxth commaundemente ys po-
ernesse in spirite/but not to ben a begge.

Che seuenth commaundemente ys
chastyte/that ys a forsakyng of fleshly
lykiges dyfpleasinge to God. Thes
e comauidentes enclosen the ten com-
maundementes of the olde lawe and so
mewhat more.

Chis wat ys a blessed drinke for chris-
tien menes soule. But more harme ys
moch folke wolde drinke of this wat/
but they mow not come thereto: for god
sayeth by Ezechiel the prophete: when
yche zeue to you the most clene water to
drinke/ye troubled that water with yore
fete/and that water so defouled/ye zeue
my shewe to drinke. But the clene wat
ys yhidde fro the shewe/and bat zif God
cleare this/it ys dreded lest the shewe de-
yn for thurst. And Christ that is y wis-
dome of the father of heuen/and wesse of
this wisdome that come from heuen to
erth to tech man this wisdome/ thorow
the which man shuld ouercome the shewe.

¶ vii.

The prayer or complaynte.

thes of the dauell that is principall enemy of mankinde / haue mercy and pite of his puple / & shewe / if it be his will / how this water ys troubled / and by whō / ad-
fith clere this water that his shēpe mo-
wondrinken here of / and kele y thurst of
hre sowles. Blessed mote oure Lorde ben
for he hath ytauȝt vs in the gospell that
ar than he wolde come to the uniuersel
done th̄ shalde come manye in his na-
me and seyen that they weren Christ / &
they shulden done many wondries & be-
gilen many men. And many false prop-
hetes shulde ary sen & begylē moch folke.
ALorde yblessed mote thou ben of eu-
erich creature / which ben they that ha-
ue yseyd that they weren Christ / & haue
begyled thus thy puple? Trulich Lor-
de I trowe thilke that seyn that they be
in thy stede and synemen thy worship
and maken the puple worshulen hem as
God / and haue hyd thy lawes from the
puple. Lorde whō durst sitte in thy stede
& benemen the thy worshippe & thy sac-
rifise / and durst maken the puple worsh-

Of the plowman.

upe hem as goddes? The sauter telles
that God ne wole not in the daye of da-
me demen men for bodilich sacrifices as
holocastes. But God sayeth zelde ta-
me sacrifice of heryinge / & zelde to god
thine avowes / & clepe me in day of trib-
ulacion / and ych wole defende the / and
thow shalt worshype me.

C The herte of god stondeth in. iii. th-
inges. In louynge god ouer all oth^r th-
inges. In dredinge god ouer all oth^r th-
inges. In trustinge in God ouer all oth^r
thinges

C These thre poyntes Christ teacheth
in y gospell. But I trowe me loue hym
but a lytle. ffor who so loueth Christ/
he wole kepe his wordes. But men ho-
lden hys wordes for heresye and folye/
i kepereth mennes wordes. Also men dro-
ben more men and mennes lawes & her-
cursinges/ then Christ & his lawes as
his cursinges. Also men hopen more in
men and mennes helpes / than they do
in Christ and in his helpe. And th^r ha-
th he y sitteth in gods stede bynom^r god.

A. iii.

The prayer or complaynte.

These thre hertinges / and maketh men
souē hym & his lawes / more than Ch-
rist and Christes lawes ad dreden hym
also. And there as y puple shulden zel-
de to god her bowes / he seyeth y he hath
powr to assylen hem of her avowes / ad
so this sacrifice he nemeth away fro god
And there as y puple shuld crye to god
in the daye of tribulacion / he letteth he
of her crienge to God & synemyth God
that worshipe. This daye of tribulaciō
is whan man ys fallen thorow synne in
to the deuels seruise / and than we shul-
den crye to god after helpe / and aven for
zeuenesse of oure synne / and make grete
sorowe for oure synne / & bē in full will
to do so no more ne non other synne / and
than oure Lorde god wole forgeuen vs
oure synne / and maken oure soule cleue
ffor his mercy ys endeles.

But Lorde here men haue synomyng
the muche worshupe: ffor men seyn that
thow ne myzt not clene assylen vs of
oure synne. But if we knowlegē ouē syn-
nes to prestes / and taken of hem a pena-

¶ Of the plowman.

wince for oure synne zif we mowen spe-
ke with hem.

CA Lorde thou forgate some tyme Pe-
ter hys synnes & also Marye magdale-
yne/and other many synfull men with-
oute schryuinge to prestes / & takyng
penaunce of prestes for her synnes. And
Lorde thou art as mighty now as thou
were y tyme/but zif any man haue syn-
ome the thy might. And we lewed men
beleuen/that there nys no man of so gre-
ate power/ and zif any man maketh hi
selfe of so gret power/ he heith hym sel-
fe above God / & saint Pouk speketh of
one y sitteth in the temple of God & hi
en hym above God / and zif any soch be
he is a false Christie.

CHut hereto seyn prestes/ y when Ch-
rist made clene leprous men/ he bade he
goo and shew hem to prestes. And ther-
fore they seyn that it ys a comaunderment
of Christ/that a man schuld shew his
synne to prestes. For as theye seyn/ lepre
in the old lawe betokeneth synne in this
new lawe. A Lorde God: whether thyne

The prayer or complaynte.

Apostles knew nat thy menige as well
as men done now? And zif they hadde
ynnowe that thou haddeſt comaundered
men to schryuen hem to preſtes / and they
ne taught not that comaunderement to
the purple / me thinketh they haddeſt be
to blame: But I trow they knewen wel
that it was non of thy comaunderementes
ne nedeful to heale of manes soule. And
as me thilketh y lawe of lepre / ys nothi
ng to y purpos of schriuinge: for preſtes in
y old law hadde certeſt poſtes & tokenes
to know wheth̄ a man we⁹ lepro⁹ or not
& zif they were lepro⁹ / they hadde pow⁹
to putte he awaie fr̄ oþr̄ clene men / for
to that they were clene / & then they ha
dden pow⁹ to reyſſeyuen hym amōge his
brethren / & offerē for hi a ſacrifice to god
This nys nothinge to the purpos of
ſchriuinge. For ther nys but one preſte y
ys Chriſt that maye knowe in certen y
lepre of the soule. Ne no preſte maye ma
ke the soule clene of her ſyne / but Chriſt
that ys preſte after Melchysedes
ordre / ne no preſte here beneath mayewit.

Of the Plowman

for certayn wether a man be clene of his synne or clene assypled / but zif God tell it hym by reue laciō. Ne god ordened not that his prestes schulde settie men a penaunce for her synne after y quantyte of synne / but this ys mans ordinaunce / ad it ma / welbe that the² cometh good he^c of. But I wote well that God ys much unworshuped there by . ffor men trust more in his absolucons / ad in his xeres of grace / than in Christis absolucons / and ther by ys the puple moch apayed. ffor now / the sorow a man shuld make for hys synne / ys put awaie by thy^s schrift / and a man ys more bolde to do synne for trust of this schrift / ad of this bo- dylich penaunce.

An other myschefe ys that y puple ys ybrouzt in to this belefe / y one preste hath a gretter power to assylen a man of hys synne and clennere then an oth^r prest hath.

Another myschefe ys this that some prest may assylen hem both of synne & peyne / and in this ther taken hem a po-

The prayer or complainte.

wer that Christ graunted nomā in er-
th/ne he ne vsed it noȝt on erth hi selfe.
CA nother myschefe ys, that these pr-
estes sellen forzeuenes of mennes synn-
es and absolucionis for money / and this
ys an heresye accursed that ys ycleped
symonye : and all thilke prestes that
ayeth price for grauntinge of spirituall
grace beth by holy lawesdeprived of hec
presthode / & thilke y assenteth to this he-
resye. And se they war, for Helpse y pro-
phet take no money of Naamā when he
was made cleane of his lepre : But giesi
his servant a therfoȝ y lepre of Naaman
abode with hym and with his eyres ev-
more after.

Chere ys muche mater of sorowe, to se
y puple th? far ylad awey from God &
worshulen a fals god in erth / & by myȝt
gby strength hath ydone awey the gret
sacrifice of God out of his tēple / of whi-
ch mischefe & discomfort Danyell mak-
eth mencyon / and Christ bereth ther of
wittnesse in the gospell. Who y redeth it
Understande it. Th? we have y told ap-

Of the Plovman

erty, how he v̄ sayeth he sitteth in Chri-
stes stede / synemeth Christ his worship
& his sacrifice of his purple / & maketh the
purple worshipe hym as a god on erth.

Crye we to god / & knowlege we oure
synnes euerichone to oþr / as seynit Ia-
mes teacheth / and praye we hertiliche to
god everychone for oþr / & than weshul-
en hopeñ forzeuenes of oure synnes. For
god that ys endeles in mercy sayeth v̄ he
ne will not a synfull mannes dethe but
v̄ he returned from his synne & lþuen.
And therfore whē he came doun to sa-
ue mankynd / he gave vs a law of loue &
of mercye / & bade / zif a man do a trespass
amende hym priuileigh / ad zif he leue not
his synne / amende hym before witnessse /
& zif he ne amendeth not / men shulde tel
to þ church / & zif he ne amendeth not th-
anne men schuld schone his compaþye
as a publicane or a man v̄ ys misþyued
ad this lawe was pfigured in þ lawe of
Leþie / who v̄ redeth it hemaye se v̄ soþ.
But Lorde God he v̄ sitteth in thy ste-
de / hath vndo thy law of mercy / & of lo-

The prayer or complainte.

me. Lorde thou syddest louen enemies as
oure selfe: as thou shewest in the gospell
there as the Samaritane hadde mercy
on the Jew. And thow biddist vs also
preyen for hem v cursen vs / & that defa-
men vs / &d pursuen vs to deth. And so
Lorde thou didist and thyne apostles al-
so. But he y clepeth hym self thi vik² on-
erth and heed of thy church/he hath on-
done thy law of loue & of mercy. For zif
we speken of louyng oure enemys / he
techeth vs to fyt with oure enemys th-
at Christ hath forbodeyn. He curseth and
desireth vengeance to hem v so doth to
hym. Zif any man pursueth hym/he cu-
rseth hym/that it ys a sorowe a christen
man to heren v cursinges that they ma-
ken/and blasphemys in such cursinge.
Of that thinge that I know I maye be
re true witnesse.

But zif we speke of louyng of oure bre-
thren/this ys vndy by hym that sayeth
he ys gods viker in erth. For Christ in
the gospell syddeth vs v we shuldē cle-
pen vs no fader vpon erth: But clepen

Of the Plowman.

god oure father, to maken vs loue p[er]fytlich to geth[er]: And he clepeth hym self fadur of fadurs and maketh many religions / & to everich a fadur. But whedys loue and charite encressed by thes fadurs and by her religions or els ymades lesse: For a frier ne loueth not a monke, ne a seculer man neyth[er]: nor zet one fre[nd] a noth[er]: y is not of y order: tit ys azei ward
¶ A Lorde me thinketh that there ys litell perfeccyon in these religiōs. For Lorde what charite haven such men of religiōn: y knowen how they mowen azeyn stande synne and flee[n] awaye fro her bretheryn y ben more unconnynge than they ben / & suffeten hem to travelen in y wo[r]ld with outen her counself as beestes:
Trulich Lorde me thinketh that there ys litell charite / & then ys there litell perfeccyon. Lorde God wher thou were on erth thou were amonge synfull men to drarwen hem from synne / and thy disciples also. And Lorde I trowe thou ne grauntest not o man more knyngethen an other ast for hym selfe: & I wote well

The prayer or complainte.

that lewed men that ben laborers ne trau-
aule not alonlych for hem selfe. Lorde
oure belefe ys that thou ne were not of þ
world / ne thy techinge neyther / ne thy
guantes y lyueden aft thy techige. But
all they forsoken the worlde / a so every
christē man must. But Lorde weth þ
ou tauztest men forsake her brethren cur-
mpanye and traueyle of þ world / to ly-
uen in ese and in rest / & out of defoul and
anger of þ world by her brethren traue-
yle and so forsaken the worlde.

A Lorde thou ne tauztest not a man
forsaken a poore astaate & traueyle to be
afterwarde a lord of hys brethren or be
a Lordes felaw & dwellinge with Lord-
es as doth men of these newe religions.
Lorde thou ne tauztest not men of thy re-
ligion thus forsake the worlde to lyuen
in perfeccyon by hem selfe in easse and by
other mennes traueyle.

But lorde they seyn they ben ybounde
to thy servyse and seruen y both nyȝt &
daye in synginge her preyers both for he
self and for oþr men that done he good

Of the Plowman.

both quycke and deed / and some of hem
gone aboute to teche thy puple when t=hey
haven leasure.

A Lorde zif they ben thy suantes: w=ose
seruantes ben we that can not prey
en as they done? And when thou were
here on erthe/ for vire nede thou tauzt=
est thy suantes to preyen thy fader pri-
uylach and shorlych/ qz if there had ys^te
a bettur man of preyng. If rowe thow
woldest haue tauzt it in helspe of thy pu-
ple. And Lorde thou reproquist ypoerites
that prayen in longe prayer and in open
places to ben yholde holy men. And th=ou
seyst in the gospell/ woo to you phar-
yseis ypoerites. And Lorde thou ne char-
gedest not thy seruantes with soch ma-
ner busse: But thou seyst in the gospell
y the pharyseis worshupe the with her
lippes. and her hette ys fer frome the.
for they chargeyn more mennes tradici-
ons than thy commaundementes.

A nd Lorde we lewedē men han a bel-
eve that thy goodnes ys endles/ qz if we
kepē thyne hestes than bē we thyrew

The prayer or complainte.

gantes and thouȝ we preyen the but a
litel / a schortlych thou wilt thinken on
us / and graunten us that us nedeth for
so thou byhizted us some tyme: ad Lord
I crow that praye a man neu^r so many
quaynte prayers / zif he ne kepe not thy-
ne hestes he ne ys not chy good servant.
But zif he kepe thyne hestes than he ys
thy good suant / and so me thinketh Lor-
de y preynge of longe preyers ne ys not
the scrupse that thou desii ist. But kepi-
ge of thyne hestes: / & than a lewed man
maye serue God as well as a man of re-
ligion. And so Lorde oure hope ys / that
thou wilst as sone shere a plowmans
prayer / & he kepe thyne hestes / as thou
wilst do a mans of religion: thouȝ that
the plowman maye nat haue so much
syuer for his preyer as men of religion.
For they kunnen not so wel preysen her
preyers as these other chapmen: But Lor-
de oure hope ys that oure preyer be neu^r
the worse thouȝ it be not so well sold as
other mens preyers.

Clorde Ezechiel the prophete seyeth y

¶ Of the plowman.

wan he spake to the purple thy wordes
they turned thy wordes into songes ^{songes}
into tales. And so Lorde men don now:
they syngyn mynlych thy wordes / and
that singinge they clepē thy curse. But
Lorde I trow that y best syngers ne hea-
ryeth the not most: But he v fulfilleth
thy wordes he heryeth y ful well / thow
he wepe more than singe. And I trow y
wepinge for brekyng of thy comande-
mentes be more plesinge seruise to y the
an the singinge of thy wordes. And wo-
lde God that men wolde sue hym in sor-
row for her synnes / & they schulden aft
erwarde suen the in myrrh. ffor Christ
seith blessed ben they that maken sorow
we / for they schulde ben yconforted. And
woo to hem that ben myrrye & haue her
comfort in this world. And Christ seide
that the world schulde ioyen / & his pa-
nentes schulde be soroy / but her sorowe sh-
uld be turned in to ioie. ^{100 end 30 100}
¶ A Lorde he y clepeth hym selfe thy vi-
ker upon erth hath yordayned an ordre
of prestes to do thy seruise in church to



The prayer or complaynt.

forē thy lewed puple in singinge matens
even songe & masse. And therfore he cha-
rgeth lewed men in payne of cursinge to
bringe to his prestes tythinges and offe-
ringes to fynden his prestes / and he cle-
deth that gods part / and dew to prestes
that seruen hym in church.

But / Lorde / in the olde lawe y tythin-
ges of the lewed puple ne were not dewe
to prestes but to that other childer of Le-
vy that serueden the in y temple / & the
prestes haddeyn her part of sacrifices / ad
the fyrist bygeten beestes and other thin-
ges as the law telleth. And Lorde seynt
Poule thy servant seyth that y ordre of
the presthode of Aaron cesede in Christes
cominge and the lawe of that presthode
ffor Christ was ende of sacrifices posse-
red vp on the crosse to the father of heue
to bryng man out of synne and by come
hymselfe a prest of Melchisedekes ordre
ffor he was both kyng and prest with
oute begynnyng and ende / and both y
presthode of Aaron and also the lawe of
that presthode ben ychaged in the com-

Of the plowman.

ge of Christ. And seynt Poule seith it ys
reproved, for it brouȝt no man to perfecci
on: for bloode of gotes ne of oþ² beestes
ne mixt not done awaþe synne, for to þ
Christ schadde his blode.

A Lorde Jesu wether thow ordenest
an ordre of prestes to offren in the auter ^{þy}
þy flesh & þy blode to bringen men out
of synne, and also out of peyne? And we
ther thou geue hem a lonlych a power to
eate þy flesh and þy blode, & wethⁿ no
oþrr man maye eate þy flesh and þy
blode with outen leue of prestes? Lorde
we beleuen that þy flesh is Verey me-
ate & thy blode Verey drinke, & who ete-
th thy flesh & drinketh thy blode dwel-
leth in the and thou in hym, and who y
eteth this bread shal lyve withoute en-
de. But Lorde thyne disciples seyde, th-
is is an harde worde, but thou answer-
est hem and seydest: When ze seeth man-
nes sone steyn up there he was rather,
the spirit ys that maketh you lyve, the
wordes that yche have spoken to you be-
sprite ad lyfe. Lorde yþ blessed mote thou

The prayer or complaynte.

Syson in this wordē thou teches us that
he that kepereth thy wordes / and doth af-
ter hem eteth thy flesch & drinketh thy
blode / and hath an everlastinge lyfe in y.
And for we schulde haue mynde of this
kyngē thou gauest vs the sacramente
of thy flesch & thy blode in forme of bre-
ed and wyne at thy souper to fore that
thou schuldest suffre thy deth / and toke
reedim thine honde / and seydest take ye
this and eate it for it is my body / and
thou tokest wine and blessedest it / & sey-
dest this ys y blode of a newe & an ever
lastinge testamente that shalbe sched
for many men in forzeuenesse of synnes.
As oft as ye do this / do ze this in min-
de of me .

Allorde thou ne bede not thine disci-
ples makē this a sacryfice to bringe me
out of peynes zif a prest offered thy body
in the auer : but thou bede hem go and
fullen all the folke in the name of the fa-
ther and the sone & the holy gost in for-
zeuenesse of her synnes / and teche ze he
to kepe those thinges that ich haue cō-

¶ viiiij. Of the psonman.

maunded you. And lorde thine discipulē
ne ordeyned not prestes principallitē to
make thy body in sacramente but for to
tech the people. And good hussande men
that well gouern her housholdes / both
wiues and childefrē ther meynye / they
ordened to be prestes to techē of her men
the law of Christ both in worde in dede
and they lyvedyn as crew Christen
men every daye they etc Christes body
and dronken hys blode to the sustenaunce
of lyvynge of here soules / and other
whiles they tokē the sacramente of his
body in forme of bread and wine / in myn
de of oure lorde Iesu Christ.

¶ But all this ys turned vpsydounē ^{auyest}
for now who so will lyven as thou tauȝ
test he schalben holdē a sole. And zif he
soke thy techynge he shalben holdē on
heretyke and a cursed. Lorde y haue no
lenger wonder here of / for so they seyd
to the whē thou were here some tyme.
And therfore we moten taken in pacynce
her wordes of blasphemie as thou de-
dest thy selfe / or els we were to blame.

C. iii.

The prayer or complaynte.

And trulych lorde I trowe thalysf thou
were now in the worlde and tauztest as
thou dedest some tyme thou shuldest be
done to deeth. for thy teachinge ys dam
ned for heresye of wise men of the worl
de/and then moten they nedes ben heres
tykes that techen thy lore/and all they
also that trauelen to lyue there after.

CAnd therfore lorde/ zif it be thy will
helpe thyne unkunnyng and lewed se
uates that wolen by her power and her
kunnyng helpe to destroye synne. Leue

Dvo-
man. lorde syth thou madist woman in helpe
of man/and yn a more frele degré than
man is to be gouerned by mans reson
what perfection of charite is in these pre
stes and in men of religiō that haue for
sake spoushode that thou ordenest in pa
radis by twyy man and woman/for per
fection to forsaken traueyle and lyuen in
ese by other mennes traueyle: for they
mowe not do bodilich workes for desou
lunge of her hondes with whome they
touchen thy preciouse body in the auter.
CLeue lorde zif good men forsaken the

¶ Of the plowman.

cōpanye of womā / and medes the mothe
haue the gouernayle of mantheni motē
they ben ycoupled with schrewes / ther
fore thy spoushode that thou madest in
clenesse from synne it ys now ychaunc-
ged in to lykyng of the flesch. And Lor-
de this ys a gret myscheſe vnto thy pu-
ple. And zounge prestes and men of reli-
gion for defaute of wifes maken many
wymen horen / and drawen thorow her
puelensample many other men to synne
and the ese that they lyuen in and their
welfare ys a gret cause of this mysche-
ſe. And lord me thinketh that these be
quaynte orders of religion and none of
thy secte / that wolen taken horen / whil-
ke god forfendes / and forsaken wyues
that god ne forfendeth not. And forsake
traueyle that god cōmaundes / and gy-
uen her ſelfe to ydelenes that ys the mo-
der of all nouztines. Over-
kinge.

¶ And lord / Marie thy blessed moth-
er and Iosep touched ofte tymes thy bo-
dy and wroughten withē here hondes /
and lyuedē in as moch cleunesse of ſoule

The prayer or complaynte.

as oure prestes done now/ and touched
thy body/ ad thou touchedest hem in her
soules. And Lorde oure hope is that th-
ou goist not out of a pore mannes soule
that traueseth for hys lyuelode with
his hondes. for Lorde oure belefe ys th-
ut thyne house ys mannes soule that
thou madest after thyne awne lykenes
But Lorde god/men maketh now gree-
et stonen houses full of glasene windo-
wes/ and clepeth thylke thyne houses /
chirches. And they settē in these houses
mawmetys of stockes and of stones/ ad
^{Maw-}meres to fore hem they knelen priylich and
apert/ and make her preyers/ ad al this
they seyen ys thy worshup/ and a gret
heryenge to the. A Lorde thou forbedest
some tymē to make such mawmetes/ /
who that had yworschupped. sych had
be worthy to be deed.

Clorde in the gospele thou saist that
true heryers of god ne heryeth hym not
in that hillbeside Samarie/ ne in Hieru-
salem nayther: but trew heryers of god
heryth hym yn spirite and in trewthe.

Of the Plowman

And lorde God what heryenge ys it to
bylden the a church of deed stones / and
robbren thy quycke cherches of her body.
liche lyuelode: Lorde god what heryen-
ge ys it to cloth mawinettes of stockes
and of stones yn syluer and in golde and
in other good coloures: And lorde I se
thyne ymage gone in colde and in hete
in clothes all to broken with outen scho-
ne and hosen an hungred and a thurst.
Lorde what heryenge ys yt to tende ta-
pers and torches byfore blinde mawine-
tes that nowen not I seyen. And hyde
the that art oure light and oure lanter-
ne to warde heuen and put the vnder a
bosshell that for darkenes we ne maye
nat sene oure weye toward blisse: Lorde
what herynge ys it to knele tofore maw-
metes that mowe not yheren/ and wos-
schupen hem with prevers/ and maken
thyne quyck ymages knele before hem
and asken of hem absolucons and bles-
singes and woschupen hem as goddes/
nd putten thy quyke ymages in thral-
dome and in traueyle ever more as bee-

L.8.

The prayer or complainte.

stes/in colde and in heet and in feble fa-
re to fynden hem in lykyng of y world.
Lord what heryng ys it to fetch deed
mennes bones out of the ground the-
re as they schulden kyndelich rotyn/
and schaynen hem in gold and in siluer.
And suffren thy quike bones of thyne
ymages rotē in prison for defaute of clo-
tinghe? And suffren also thy quyke
ymages perish for defaute of sustenaun-
ce and rooten in the hoore house in abo-
minable lecherye? Some become thes-
ves/and robbers/and māquellers/that
myzten ben y holpen with the gold and
syluer that hōgeth aboute deed mennes
bones and other blynde mawmetes of
stockes and of stones.

¶ Lord here ben gret abhominacions
that thou schewdist to Ezechiel thy pro-
phete that prestes done in thy temple/
and zit they clepen that thyne heryng.
But leue lord/me thinketh that they
louen the litle that thus defoulen thy
quyke ymages and worschupen blynde
mawmettes.

Of the Plowman

¶ And lord an other gret my schefesse the ^{phew} re ys now in the worlde an hunger th ^{adre}. at Almos thy profete speketh of / that þ re shall comen an honger in the erth not of breed ne thurst of drinke / but of herin ge of goddes woerde : And thy scheepe wolden be refreshed / but their scheepardes taken of thy scheepe her lyfloodas tythinges. &c. and lyuen he self ther by where hem lyketh.

¶ Of soch scheephardes thou spekest by Ezechiel thy prophete and seist: woot o the scheephardes of Israel that feden he selfe / for the flockes of scheepe schulde be yfed of her scheepherdys : But zeeten the mylke and clothden you with her wolle and they fatte scheepe yeflow / & my floc ke ye ne fed not / the sycke scheepe ze ne heled nat / thylike that wereyn to broken ze ne knyt not to geder / thylike that per isshed ze ne brouzt not againe: but ze rul led hem with sternschip and with pow er. And so þ scheepe beth sprad a brode iudeouringe of all the beestes of the feilde. And Jeremie the prophete sayþ:

The prayer or complainte.

Woo to the schepherdes that dispappleth
abrode a so terith the flocke of my lesew

O Lorde, thou were a good schepherde
for thou puttest thy soule for thy scheppe:
but lorde thou teldest that thilke that
comen not in by the doore ben nyt thefes
and daye thefes / and a thefe as thou se-
ist cometh not but for to stele / to slayne /
to distroye. And Zacharie the propheete
seith that thou woldist reren vp a scep-
herde unkunninge / that ne wole not he-
le thy scheppe that beth sycke / ne sechth-
ilke that beth loste. Upon his arme ys
a swerde / vpon his rizt eye / his arme
schall waye drye / and his rizt eye schall
lesse his lizt. O Lorde helpe / for thy sche-
ppe beth at gret mischefe in the schepher-
des desfaute.

Hier ed men. **B**ut lorde / there cometh hyred men
and they ne fedden not thy scheppe in thy
plentuous lesew / but fedden thy scheppe
with swevenes and falle miracles ad-
talsys. But at thy trewth they ne come-
nat. for lorde I trowe thou sendest hem
never. for have they herte of thy scheppe

Ot the Plowman.

they ne chargeith but litte of the sedinge
and the kepinge of thy schepe. Lorde of
these syred me speketh Jeremie thy pro-
phete ad thou seyst that worde by hym:
I ne sende hem not / and they conne gly-
ue: I ne speke unto he and they prophie
ciede. For zif they hadde stonden in my
council/ and they had made my wordes
knownen to the purple/ ych wolde have
turned hem awaye from her yvell weye
and from her wicked thouztes. For so-
de thou seist that thy wordes be as sup-
re/ and as an hamer biekynge stones.
And lorde thou saist: Lo I to these pro-
phetes metinge swedenes of lesunge tha
at haue y told her swevens/ & haue begy-
led my purple in her lesunge and in her
false miracles/ when y nether sente ne
bede he. And these haue profitet no thin-
ge to my purple. And as Jeremie saith
from the feest to the mest all they studi-
en courtise/ and from the prophete to the
prest all they done gyle.
ALorde here ys mych mischefe and
matere of sorow/ and yet ther ys more.

The prayer or complainte.

For gif a lewed man wold tech thy puple
trewh of thy wordes as he ys y holde
by thy comauende[n]te of charite he
shalbe forbode[n] y put in prisō zif he do it.
And so lorde thilke that haue the keye of
conning/haney lockt the trewh of thy
techinge vnder many wardes/and yhid
it from thy childe[n]. But lorde sith thy
techinge ys y come from heuen aboue/
oure hope ys that/with thy grace it shal
albreken these wardys/ād schewe hym
to thy puple/to kele both the hunger ād
the thurst of the sowle. And them schal
all no schepharde/ner no false hyridma
begyle thy puple no more. For by thy sa-
we I write/ as thou yhiztest some ty-
me/ that from the least to the mest all
they schullen knowen thy will/ and we
ten how they schullen plesē the euer mo
re incertayne.

¶ And leue lorde zif it be thy will helpe
at this nede/for there ys none help but
in y. Thus lorde by hym that maketh
himselfe thy viker in erth ys thy com-
maundemente of loue to the and to oure

Of the Plowman.

Brother ybrokē both to hym and to thy
pple. But lorde god mercye and pacē
ce that beth tweyne of thy commaunde
mentes beth destroyed / & thy puple hath
forsake mercy. for Lorde David in the
Souter saith: Bl̄ ssed beth they that do
ne dome & riztfullnes in everich tyme.

¶ Lorde thou hast ytauzt vs as rizt
fullnesse of heuen and hast ybeden vs for
zeue oure brethern as oft as they trespa
sen azenst vs. And lorde thyne oſ deliq
we of iusteſe was that ſuch harme a man
did his brother / ſuch he ſchuld ſuf
fer by the law / as eye for an eye / a tooth
for a tooth. But Christ made an ende of
thyſ law / that one brother ſhulde not
desyre wrake of an other / but not that
he wolde that synne ſchuld ben vnpunis
hed / for there to hath he poordened kiſes
& dukes & other lewed officers vnder he
whilke as ſalte Poule faith ne catiē not
y ſwerde in Dayne / for they ben y minis
tres of god and wakers to wrath / to he
y evill done. And th̄ hath Christ ymade
an ende of thiſ old lawe y one brother or

The prayer or complainte.

maye nat suen an other hym selfe for þ
to wreken with out synne for brekyng
of charite. But this charite Lorde hath
þy viker y broke and sais that we syn-
nen but þis we suen for oure rizt. And we
þe I wote that thou tauȝtest vs some ty-
me to zeue oure matess also euer that we
schulde suen for oure cote. And so lorde
beseuen we that we ben y bounden to do
ne by þy law that ys all charite / and
officers dutie is to defende vs from thiſ
keþeuery thouȝ we complaynen not.

A lorde what dome ys it / to slene a y-
fe that take a mannes cattell a wey fro
hym / and suffre a spousebreker to lyue
a lechour that kyfleth a womans sou-
le? And yet thy law stoned the spousebre-
kers and leichours / and lette the theres
lyuen and haue other punishment.

Stert **A** lorde what dome ys it / to slene a
these for stelinge of a horse / a to let hym
lyue unpunished / a to mayntene hym
that robbeth thy pore puple of here ly-
felode and the soule of his fode?

Of the plowman.

Lorde it was never thy dome to sayen
that a man ys an heretike and cursed for
brekinge of mans lawe/and demyn hym
for a good man y breketh thyne hestes.

Lorde what dome ys it to curseyn a lewed man ȝif he smyte a prest / ȝad not cur sen a prest that smiteth a lewed man ȝad leseth his charite?

Lorde/what dome ys it to curseyn the
lewed purple for tethynges/and not cur-
se the parson that robbeth the purple of
tethynges/ and ne techeth he not god la-
we/ but fedeth hem with payntinge of
stonen walles/and songes of laten that
the purple knowen not?

Lorde what dome ys it to punysch y
pore man for his trespass/and suffre the
rich continuen in hys synne for a quan-
tite of money?

Lorde what dome ys it to slene an vn
kunninge lewed man for hys synnes ad
suffren a prest other a clerke that doth
the same synne scapen a lyve? Lorde the
synne of the prest or of the clerke ys a
gretter trespass then it ys of a lewed vn

The prayer or complaynte.

kunyngē man ad gretter ensample of
wickednesse to the comune puple.

Lorde what maner puple be we that
nother kepē thy domes & thy riztfulnes-
se of the olde testamēte y was a lawe of
dredē / ne thy domes ad thy riztfullnesse
of thy newe testamēte that is a lawe of
loue ad of mercy: but han an other law
and taken of both thy lawes that is ly-
kynge to vs / and the remenaunte of het
hen mennes lawes: and lorde thys ys a
gret mischefe.

O Lorde thou sayst in thy lawe / ne
deme ze nat and ze ne schulen not ben-
demed : for the same mesure that ye
meten to other men / men shall meten
to you azenwarde. And sorde thou seist
that by her werken we schulen know-
en hem. And by that we knowen that
thou ne commaunded vs to demen men-
nes thoughtes / ner her werkes that ne
weren not azenst thy lawe expresselly.
And zet Lorde he that seyth he ys thy
vikar wil demen oure thouztes and as-
ken vs what we thynken / nat of the

Of the plowman.

Lorde ne of thy hestes / for they caren lit-
tle for hem / but of him and of his wh-
iske they setten aboue thyne / and ma-
ken vs accuseren oure selfe / or els they wil
ken acurseren vs / for oure accusers mo-
wen we nat knowen. And lorde thou sei-
dest in thyne olde lawe that vnder two
witnesses at y leste or thre schulde stans-
de every matter. And that y witnesses
schulde never be the first that schulden
helpen to kyl hem.

CAnd when the scribes and these phar-^{Ioan. viii.}
eses some tyme brouzten before y a wo-
man that was y take in spousebrekyng
and ayeden of the a dome / thou didest
write on the erth / and than thou gaue
this dome: he that ys with outer synne
throwe fyrfst at her a stone / & lorde they
wenten forth awey from the and y wo-
man / & thou forzeue the woman her tre-
spas / and bede her goo forth and synne
no more .

CSwete lorde yf the prestes tokē kepe
to thy dome / they wolden ben agast to
demeyn mē as they done. O lorde zif one

D.ij.

The prayer or complaynte.

of them breke a commaundement of thy
lawe/he wole ayē mercy of ther and not
a peyne that ys dewe for y synne for pey-
ne of deth were to litel. O lordē how do-
ren they demen any man to the deth for
brekyng of her lawes other assenten to
such lawe:for brekyng of thy lawe th-
ey wolen settē men penaunce or pardō
hem & helpe and mainteynen hemas oft
as they trespassen. But lordē zifa man
ones breke her lawes or speke azenst hē
he maie done penaunce but ones & aftur
ben brunt. Trulich lordē thou scist/but
zif everich of vs forgeve other his tres-
pas/thy fader ne wole nat forzeuen vs
oure synnes. And lordē when thou hēge
on the crosse thou preydest to thy fader
to haue mercy on thyne enemys.

CAnd zet they seyn Lordē that they ne
demen noman to the deth/ for they seyn
they ne mowen by her law demen any
man to deth. A leue Lordē/even so saide
her fornfaders y phareses that it newas
nat lefull for hē to kyllen any mā. And
zet they bidden Pilate to done the to the

¶ Of the plowman.

deth azenst his own consciēce/for he wolde gladly haue yquitte y/but for y they thretned hym with the Emperoure/ād brouzten azenst the false witnesse also.
And he was an hechen man.

¶ A lordē/how moch treuer dome was thereto Dilate y was an hechen iustice/ than in oure kynges and iustices y woslen demen to the deth & bern yn the fyre hym that y prestes deluyeren onto hem with outen witnesse or prefe: for Dilate ne wolde not demen y for that the phareses seydē that zif thou ne haddeſt not ben a misdoer we ne wolde nat deluyer hym onto y for to they brouzten in her false witnessē azenst the. But lordē as thou saidest some tyme that it Schulde ben lizter at domes daye to Tyro ād to Sydon and Gomorra than to the cities where thou wrouzt wondres and miracles/ so I drede/ it shalben more lizte to Dilate in the dome then to oure kynges and domesmen that so demen withoute witnesse ād prefe. for lordē to demē thy folke for heretikes ys to holden the an

The prayer or complaynte.

heretike / & to brennen hem ys to brenne
the for thou seidest to Paule whē he per-
secuted thy puple: Saul / Saul wherfo-
re persecutest thou me / and in the dome
thou shalt seye / that ye haue done doyl-
est of myne ye haue done to me.

Thus Lorde ys thy mercy and iustice
fordone by hym that seith he is thy vi-
ker in erth: for he nether kepereth it hym
selfe nor nille not suffer other to do it.

^{Pacie} ^{cc.} ¶ The thridde comaundement y ps pa-
cience and sufferaunce / ps also ybroken
by thys viker. Lorde thou byddist suf-
feren both wronges & strokes withoutē
azeinstadinge / and so thou didist thy sel-
fe to zenen vs ensample to sufferen of ou-
re bretheryn. for sufferinge norissheth lo-
ue and azeinstondeth debate. And all
thy loue ys loue / or else thylge that dra-
weth to loue.

^{swr} ^{cc.} But Lorde men techē that men schul-
den pleten for her right and fizten also
therfore and els they seyn men behi pe-
ople / and thou bede in the old lawe mi-
sift for her cōtrey. And thy selfe haddist

Of the plowman.

two swerdes in thy cumpanye whē thou
schuldest go to thy passioν / as these cler-
kes seyn botokeneth a spirituall swerde
and a temporall swerde / that thou zoue to
thy biker to rule with thy church. Lor-
de this is a sly speche: but lord we sele-
ue ȳ thou art kynge of blisse / and that
ys thyne heretage and mankyndes cul-
ture / and in this worlde we ne ben but
straungers and pegrimes. For thou lor-
de ne art not of this world / ne thy law
nether / ne thy crew seruantes that kepē
thy law. And Lord / thou were kynge
of Iuda by enheritage zif thou woldest
haue phad it / but thou forsoke it a plete-
dest not therfore / ne fouztest not therfore.
But Lord for thy kynde heritage and
mankynnes culture / that ys a sonde of
blisse / thou fouztest miztelych: In bataile
se thou ouercome thy enemie / and so thou
wōne thyne herytage. For thou ȳ we-
re a lord miztiest in bataile / and also lor-
de of vertues art riȝtfullich kynge of
blisse / as David seith in ȳ Hauter. But
forde thyne enemie smote the dispitefuls.

The prayer or complaynte.

lych/and had power of the and hēge the
Sp on the crosse asthou haddist bē a the
fe/and synomyng the all thy clothes/ād
stekede the to the harte with a spere.

O Lorde this was an harde assaute
of a batayle & here thou ouercome by pa
cyēce misylich thyne enemyes/for thou
me woldest nat done azenſt the will of
thy fader/And thus lorde thou tauztest
thy seruantes to fizte for here cuntry
And lorde this fiztinge was in figure
ytauze in the olde lawe. But lorde me
holdeyn now the schadewe of the olde fiz
tinge and leuen the kizte of thy fiztinge
that thou tauztest openlych both in woe
de and in dede.

Chrys:
re mēs
swerde

O lorde thou zoue vs a swerde to fizte
azeinst oure enemies for oure cuntry/y
was thyne holy techinge / and christen
mennes law. But lorde thy swerde ys
put in a shethe ād in prestes warde that
haue forsake the fiztinge that thou tau
ztist. For asthey seyn it ys a zeyns her or
der to ben men of armes in thy bataile
for it ys vnsymlich/as they seyn/that

Of the Plowman

thy viker in erth/other his prestes schulden suffer of other men. And therfore
ȝif any man smite hym/other any of his
clerkes he ne taketh it not in pacience;
but and he smiteth with hys swerde of
cursinge/and afterwarde with his body
lich swerde/he doth hem to deth. O lord
me thinketh ȝ this is a fizinge azeynst
kynde and moch azeyns thy techinge.

OLorde whether thou avsedist after
swerdeis in tyme of thy passion to azeyn
stonde thyne enemies:nay for sooth thou
lorde. ffor Peter that smote for gret loue
of the hadde no gret honke of the for his
smitinge. And Lorde thou were my
ynow to haue azeynst stonde thyne enimies.
for thorowz thy lokinge they fessen
doun to grounde. Lorde yblessed mote
thou be. Here thou techest vs that we
schulden suffren. ffor thou were my
ynow to haue azeinstade thine enemies
ȝ thou haddest wepen and thy men we
ren harty to haue smiten.

O swete Lorde how maye he for scha
me clepen hym selfe thy viker and heed.

D. S.

The prayer or complainte.
of thy church / that maye not for schame
suffere: Hith thou art a lorde and suffre
dist of thy sugetys to zeuen vs ensam-
ple and so did thy trew seruantes.

O lorde whether thou zeue to peter a
spirituall swerde to curse & a temporall
swerde to sle mēnes bodyes: Lorde I tro
we not for theny Peter that loued the so
moch wolde haue smite with thy swer-
des. Hnt lorde he tauȝt vs to blessey hē
that cursen vs / and suffren and not smi-
ten. And lorde he fedde thy puple as th-
ou bede hym / and therefore he suffred
the deth as thou diddist.

O Lorde why clepeth any man hym
Petrus successour / ȳ hath for sake pacie-
ce and fedeth thy purple / with cursinge &
with smytige. Lorde thou seydest in thy
gospell whē thy disciples knewen well
that thou were Christ / that thou most-
est go to Jerusalem and sufferē of ȳ scri-
bes & pharysees spitinges / reprofes and
also ȳ deth. And Peter toke the a syde &
said god for beede ȳ. And lorde thou sey-
dist to Peter / go by hindre me Nathanael.

Of the Plowman
thou sclaudrest me in Isracl. for thou
ne sauourest not thilke thinges that be
of god/but thilke y ben of men. Lorde to
mennes witte it ys Unre sonable y thou
or thy viker zif thou madist anny oþer
th schulden soffren of youre sugettes.

Al Lorde whether thou ordenist an or
dre of fizters to turne mento the beleue:
other ordenist that knytes schulde swe
re to fizte for thy wordes? Gud 1000
Al lorde/whether thou bedelhat zifa
man turne to the feith y he schulde zeue
his goodes & catell to thy vikar y hath
gret Lordships and more then hym ne
deth: Lorde y wote well y in y beginnin
ninge of y church men that were conver
ted threwen a dounre her goodes before
y apostoles fete. for all they werē in cha
rite/and non of them saide this ys myne
ne Peter made hym selfe no lorde of the
se goodes.

But lorde now he y cōspēth hym selfe
thy viker apōcrith & successoure to Peter
hath ybroke thy cōmaundmēt of chari
te. for he ys becomen a lorde. And he

The prayer or complainte.

Hath broken also thy comandemente of
mercy / & also of pacyce. This Lorde we
ben fallen in to gret mischefe and thral-
dome / for oure cheueteyn hath forsaken
werre & armes and hath treted to haue
peace with our enemies.

ALorde zif it be thy will / drawe oute
thy swerde out of his scheth / & thy ser-
uantes maye fizte there with azenst her
enemies / and put cowardise oute of oure
hartes. And confort vs in bataile / ar thā
thou come with thy swerde in thy mo-
uth to take vengeaunce on thyne enemi-
es. Ffor zif we ben accorded with oure ene-
mies tyll y tyme come / it ys dredē lest
thou take vengeaunce both of hē & of vs
to gader. Alorde there nysno helpenow
nor swere. In this gret mischefe but onlych in y.

Alorde thou zeue vs a comandemente
of treweth in byddige vs saye ze ze / nay
nay / and swere forno thinge. Thou ze-
ue vs also a maundemente of mekenes &
a nother of porenes. But Lorde he y cle-
peth hym selfe thy viker on erth / hath
y broken these comandementes / for he

Of the P^lowman.

maketh a law to cōpell men to swere /
By hys lawes he techeth that a man to
saue hys lyfe maye forswere & lye. And
so Lorde thoworw^z cōfort of hym and of
his lawes / y^e puple ne dredeth nat to swe
re and to lye / ne oft tymes to forsweren
he Lorde here ys litill treuth.

OLorde thou hast ybrouzte vs to a
lyuinge offoule ystaundes in beseuinge
in the and kepinge thyne hestes & when
we breke thyne hestes thā we slen oure
soule. And lesse harme it were to suffer
bodylich deth.

OLorde kynge Saul brake thyne he
stes / and thou toke his kyngdome from
his eyres ever more after hym / ad gaue
it to David thy seruāte y kept thyne he
stes. And thou saidest by Samuel thy
prophet to Saul kynge that it ys a ma
ner herienge of false goddes to breke thy
ne hestes. For who that loueth the ouer
all thinges and dredeth the asso:he nose
for nothinge breke thyne hestes.

OLorde zif brekyng of thyne hestes
be heryngge offalse goddes. I trowe that

The prayet or complainte.

He that maketh the puple breke thyne
hestes / and comaundeth that his hestes
ben kept of the puple maketh hymself a
false god on erth / as Nabugodonosor did
some tyme y was kynge of Babylon.

But Lorde we forsaken such false god-
des and beleuen that there ne ben no mo-
goddess than thou. And thouz thou suf-
fre vs awhile to be in disease for know-
leginge of the: we thonken the with ou-
re harte for it ys a tokē that thou louest
vs to zeuen vs in this worlde somc pe-
nance for oure trespass.

Lorde in the olde lawe thy trewe ser-
wantes token the deth / for they wolde
not eten swynes flesch that thou had-
dest forboden hem to ete. **O** Lorde what
trewheth ys in vs to eten vnclene mete of
the soule: that thou hast forbode: **L**orde
thou saist he that doth synne ys serua-
unte of synne / and then he that lyeth in
forswering hymselfe / ys seruaunte of le-
singe / and than he ys a seruaunte to the
deuell that ys a lyar and fader of lesin-
ges. **A**nd lorde thou saist no man maye

Of the Plowman.

serue two Lordes at ones. **O** Lorde thou
everich spay for the tyme that he lyeth
other for swereth hymselfe forsaketh thy
scruyce for drede of hys bodilich deth ad
becometh the devils seruaunte.

O Lorde what treweth ys in hym selfe
clepeth hymselfe seruaunte of thy seruauntes
and in hys doinge he maketh hym selfe ^{Lorde}
Lorde of thy seruauntes. Lorde thou we
re both Lorde and master ad so thou sai
de thy selfe but zet in thy warkes thou
were as a seruaunte. Lorde thys was a
gret trueth and a gret mekenes: but Lor
de thou bede thy seruauntes that they
ne schulden haue Lordschip ouer her bre
thren. Lorde thou saidest kynges of the
hethen men han Lordschupe ouer her
suggetes and they that ben her power
ben ycleped well doers.

But Lorde thou saidest it schulde not
be so amonges thy seruauntes: But he
that were most schulde be as a seruaun
te. Thus Lorde thou tauztest thy disci
ples to ben meke. Lorde in the old lawe
thy seruauntes durst haue no lordschip

The prayer or complainte.

pe of her brethern/but zif that thou bede
hem. And zet they schulden not do her
brethern as they diden to thrassles y ser-
ueden hem. But they shulde do to her bre-
thern y were her seruauntes as to her
awm brethern. for all they were Abra-
hams childern. And at a certe tyme th-
ey schulden lettyn her brethern passen
from hem in fredo/but zif they wolden
wilfulllych abyden stille n seruise.

Olorde thou zaue vs in thy cominge
a lawe of parfite loue/and in token of lo-
ue thou clepedest thy selfe oure brother.
And to maken vs parfecte in loue thou
bede that we schulden clepe to vs no fa-
der vp on erth/but thy fader of heuen we
schulde clepen oure fader. Alas Lorde,
how violelych oure brederyn & thy schil-
deryn ben now yputte in bodilich thral-
dome/and in dispite as beestes ever mo-
re in greuous traveill to fynde proude
men in ease: But lorde zif we take thys
defoule and this descase in pacience and
in mekenes and kepen thyne hestes/we
hopen to ben fre. And Lorde zeue oure

Of the plowman.

Brethren grace to comen oute of thialdo
me of synne þ theyþen fallen in thorowz
þ de syringe & usage of lordschupe vpon
her brethren. And Lorde thyne prestes
in þ old law hadde no lordschupis amon-
ge her bretheryn/but houses ad lesewes
for her beestes : but Lorde oure prestes
now have gret lordschupe and puttē her
brethren in gretter thialdome than le-
wed men that bē Lordes. Thus ys mes-
kenesse forsake.

Clōrde thou byddest in þ gospell þ w̄h-
en a man ys pbede to the feest he shulde
sitte in þ lowest place/and then he maye
be sette hyer with worshup whēn the
Lorde of the feest beholdeth how his ges-
tes sitteth. Lorde it ys drede þ they þ sit-
ten now in the hyest place schullen ben
bedē intyme to comige sitte byneth. And
þ wole be schame ad vileyne for hē. And
it ys th̄ þ sayēge/thilke þ hyeth hym sel-
fē schall bē plowed/ & thilke þ loweth hē
selfe schulen bē an heyzed. O lorde thou
byddest in thy gospell to þen ware of the
ypocresye of phareses/for it ys a poste of

The prayer or complaynte.

pride contrarie to mekenes. And lorde th-
ou saist þ they louē þ furst sittinges at þ
sover / & also þ principall chayres in ch-
urches / and gretinges in chepinge / & to
ben cleped mastres of men. And Lorde
thou saist ne be ye nat cleped masteres /
for one ys youre master & that ys Christ
& alle ye ben brethren. And ne clepe ze to
gow no fader apon erth for one ys youre
fader & ys in heven. O Lorde this ys a
blessed lesson to teche men to ben meke.

Fader **H**ut Lorde he þ clepeth hymself thy
viker on erth he clepeth hymselfe sadur
of sadurs azens thy forbedinge. And all
these worshypes thou hast forbode. He
appreueþ he / & maketh he masters to
**Mas-
ter.** many / þ techē thy puple her owne teach-
ing / & leuen thy techinge þ ys medefull / &
hyden it by quaynte gloses from thy les-
wed puple / & feden thy puple with swe-
uenes / they mete / & tales that doth li-
tell profit but moch harme to þ puple.
But Lorde these glosers seggeth þ they
ne desyren nat þ state of mastrie to ben
worschuped thereby / but to profit þ mo-

¶ Of the plowman.

re to thy puple when they prechen thy
wordē. For as they seggen the puple mo-
ken leue more y prechinge of a mayster
that hath ytake a state of scole / than y
prechinge of a nother man that hath
not ytake the state of mastrye.

Lorde whether it be any nede y may-
stres bren witnessē to thy techinge y
it ys trewe and good: or Lorde whether
maye any maystre mowe by his estate of
mastrye / thou hast forboden / drawe
any man from hys synne rather then an
other man y ys nat a maystre / ne wole
be non for it ys forboden hym in thy gos-
pell: Lorde thou sendest no maystres to ^{Thech} prech y puple / & thou knowlegist in the ^{inge}.

gospell to thy fader y he hath yhid hys
wisdomē frow wise men / & redy men / &
schewēd it to little childdren: And Lorde
maystres of y law hysde thy techinge so
lye / & seiden y thou woldest destroye the
puple with thy techinge. Trulþch Lor-
de so these maystres seggeth now: for
they haue y writte many boles azeyns
thy techinge that ys treweth / & so y pro-

E.ij.

The prayere or complaynte.

þþesie of Hieremie ys fulfisshd / when he
sayeth: Erulch the false poyntz of the
maysters of þ law hath þ wrouzte lesin-
ge. And now ys þ tyme ycome that sa-
ynte Pawle speketh of there he sayeth/
tyme schall come whan men schulle not
sustaine holsome techlge. But they sch-
ullen gadre to hepe maistres with hut-
tinge eares / and from truelth they sch-
ullen turnen a waye her heringe / a tur-
nen he to tales þ maystres haue ymaked
to schowē her maistrye aher wisdome.

¶ And Lorde a man schall leue more a
mannes werkes than hys wordes / the
dede scheweth well of these maysters þ
they desyren more maystrye for her own
worschupe than for profite of the puple.
ffor whē they be maystres they ne pre-
chen not so oft as they did before. And
ȝif they prechen / comunlych it ys before
rych men ther as they mowē bere wor-
schupe and also profite of her prechinge.
but before pore mē they prechē but selde
whē they ben maistres: a so by her wor-
kes we may sene þ they bē false glosers.

Of the plowman.

¶ And lorde me thinketh þ whoso wole
kepen thyne hestes hym nedeth no glos-
ses; but thiske þ clepen he selfe Christen-
men/ and lyuen azenst thy techinge and
thyne hestes/ nedelych they mote gloue
thyne hestes after her lyuinge otherel-
se men schulde openlych yknow her ypo-
crisie and her fassheed.

¶ But Lorde thou saist þ therenys nos-
thinge yhid þ it schall not be schewed so
metyme. And Lorde y blessed mote thou
be. For some what thou schewest vs
now of oure myscheues þ we ben fallen
in thoroþr þ wisdome of maystres/ þ ha-
ue by sleþthes ylad vs a waye from þ
þ thy techinge/ that thou þ were may-
ster of heue tauzt vs for loue/ whē thou
were here sometyme to helle of oure sou-
les withouten errour or heresye. But
maystres of the worldes wisdome and
her founder haue ydamned it for heresye
and for errore.

¶ O lorde/ me thinketh it ys a gret pri-
de this to reproue thy wisdome (þ thy te-
chinge. And lorde me thinketh þ this

The prayer or complaynte.

Nabugodonosor kyngē of Babylō that
thes hath reproued thy techinge & thi-
ne hestes / comauandeth on all wise to
kepen hys hestes / maken thy purple he-
wod hym as a god on erth / and maketh
hem his thralles and his seruaentes.

But Lorde we lewed men knowē no
god but the / and we with thyne helpe &
thy grace forsaken Nabugodonosor and
hys lawes. ffor he in his proud astate
wole haue all men onder hym / & he nele
be vnder no man. He ondoth thy lawes
that thou ordenest to ben kept / and ma-
keth his owne lawes as hym lyketh / &
so he maketh hym kyngē abouē all oth-
er kynges of the erth / & maketh men to
worschupen hym as a god / and thy gret
sacrifice he hath ydone awaie.

O Lorde here ys thy comauandement
of mekenes mischeslych to broke / & thy
blessed comauandement of porenesse ys al-
so to broken & yhid frō thy purple. Lorde
Zacharie thy prophet sayth þ thou that
schuldest ben oure kyngē schuldest beha-
pore mā / & so thou were / for thou saidest

Of the plowman.

thy selfe / sopes hane dennes & biddes^{prece}
of heuē nestes / & mannes sone hath nat
where to legge hys heed on. And thou
saideſt yblessed ben pore men in ſpirites
for the kyngdome of heuē ys heri. And
woo to ryche men for they han her com-
forte in thiſ world. And thou badeſt thy
diſciplis to ben ware of all covetyſe for
thou ſaideſt in y abundāce of a mannes
hauyng ne ys nat his lyfode. And ſo
thou techiſt y thilke y han more then he
nedeth to her lyuge lyue in couetyſe. Alſo
thou ſaift y but zif a man forſake all
thinges y he otheweth / he ne maye not ben
thy diſciplie. Lorde thou ſaift alſo y thy ryche
worde that ys yſowe in ryche menne^{men}
hartes bringeth forth no fruite. for ry-
chesſe & the businesſe of thiſ world ma-
keth it withouten fruite.

CO Lorde here ben many blessed techin-
ges to tech men to ben pore & loue pore-
nesſe. But Lorde harme ys / pore men &
porenesse ben yhated / & ryche men ben ylo-
ued & honoured. And zif a man be a pore
man / men holden hym a man with out _{ezora.}

The prayer or complaynte.

grace/a zif a man desyret̄ porenesse mē
holde hym but a sole. And zif a man be
a rych man/men clepē hym a gracyō man
a thilke ȳ ben bysye in getinge of ryches
seben ȳ holde wise men ⁊ redy:but Lorde
these rych men saven ȳ it ys both lefull
⁊ medefull to h̄e to gadre richesse to ge-
der. ffor they ne gadreth it not for h̄e sel-
fe/but for other men that ben nedys/and
Lorde her werkes schowē ȳ trueth. ffor
zif a pore nedys man wolde borowē of her
rychesse/he nolc leue hym none of hys
good/but zif h̄: mowe be sekere to haue it
againe by a certeyn daye.

But Lorde thou bede that a man sch-
ulde lene and nat hopinge zeldinge aze-
ne of hym ȳ he leneth to: ⁊ thy fadur of
heuen wole quyte hym hys mede. And
zif a pore aye a rych man any good/the
rych man wole zeue hym but a litell ad-
get it schalbe litell worth. And lorde me
thinketh that here ys litell loue ad cha-
rite/both to god ⁊ to oure brethren.

Ffor Lorde thou techest in thy gospelē
ȳ what mē do to thy seruauntes they do

Of the Pslowman

ne to þ. A lorde zif a pore man ave good
for thy loue/men zeueth hym a little of þ
worst. ffor these rich men ordeynen both
breed & ale for goddes men of þ worst þ
they haue. O Lorde syth all they good þ
men haue cometh of þ. How dare any man
zeue þ of þ worst / & kepe to hymselfe the
best? How mowe soch men saye þ they
gaderen rychesse for others nede as well
as he selfe/syth her werkes ben contrary
to her wordes: & þ ys no gret treweth.
And be ze seker these goodes that rych
men han they ben gods goodes ytake to
zoure kepinge/to loke how ze wolen by
settē to þ worshupe of god. And lorde th-
ou saist in þ gospell/ that who so is tre-
we in litell he ys tewe in that thinge
that is more. And who that ys false in
a litell thinge/who wole taken hym to
warde thinges of a gretter value? And
therfore be ye ware that han gods goo-
des to kepe. Spende ye thilke trulych
to the worschupe of god lest ze lesen the
blisse of heuen for the Untrewe despens-
dinge of gods goodes in this worlde.

E. D.

The prayer or complainte.

Lorde these ry^{ch} men seggen that
they done moch for thy loue. ffor many
pore laborers ben yfounde by hē / y schul-
den fare febelich ne were not they t her
redinessse for soth me thinketh that pore
laborers zeueth to these ry^{ch} men more
then they zeuen hym azeyn warde. ffor y
pore man mote gone to hys laboure in col-
de t in hete / in wete t drye / t spende his
flesch t hys bloude in y ry^{ch} mēnes wor-
kes apō gods grounde to fynde th^e ry^{ch}
man in ese / t in lykynge / t in good fare
of mete t of drinke t of cloathinge. Here
ys a gret zifte of the pore man. ffor he ze-
ueth his own body. But what zeueth y
ry^{ch} man hym azeynwarde? Hertes fe-
ble mete / t feble drinke / t feble clo-
thinge. Whatever they segge soch be her
werkis / t here ys litel loue. And who
soever loketh wel a boute / all y worlde
fareth thus as we seggen. And all men
stodyeth on every syde / how they maye
weye ry^{ch}. And everych man alonest ys
a schamed to ben holden a pore man.
And Lorde I trowe for thou were a

Of the Plowman

pore man men token litell regarde to þ
ȝ to thy techinge. But Lord thou come
to zeue vs a new testamete of loue and
therfore it was semelych that thou ca-
me in porenesse to proue who wolde loue
þ and kepen thyne hestes. ffor zif thou
haddist ycome in forme of a rych man ȝ
of a lorde / mē wolde rather for thy dide
then for thy loue / haue ykepte thyne he-
stes. And so lorde now thou mizte well
ysee which louen þ as they schulde ink-
pynge thyne hestes. ffor who þ loueth þ
in thy porenesse ȝ in thy lowenesse / ne-
des he mote loue the in thy lordschipe
and thy hizenesse.

But Lorde þ worlde ys turned vpse
downe / ȝ men louē pote men but a litell ^{pore}nesse.
ne porenesse nother. But men ben ascha-
med of porenesse / ȝ therefore lorde. I to-
we þ thou arte a pore kynge. And the-
refore I trowe that he that clepeth hym
selfe thy diker onerth hath forsake pore-
nesse / as he hath ydo the remenaunte of
thy law and ys by come arych man ȝ a
Lorde / ȝ maketh hys treasure upon the

The prayer or complainte.
erth/that thou forbedest in the gospell.
And for his rizt & his rychesse he wole
plete/& fezts/& curse. And zet Lorde he
wole segge that he forsaketh all thinges
that he oweth as thy trewe disciple mo-
te done after thy techinhe in the gospell.
But lorde/ thou ne tauztest not a man
to forsaken hys goodes/& plete for he &
fezten/& cursen. And Lorde he taketh on
hym power to assaylen a man of all ma-
ner thinges/but zif it be of dette. Trewe
lych Lorde/me thinketh he knoweth lie-
tell of charite. for who that beth in cha-
rite possesseth thy goodes in comune ad-
nat in propre at hys nezboures nede.
And than schall there none of he segge
thys ys myne/but it is goodes god gra-
unteth to vs to spende it to hys worsch-
upe. And so zif any of he boroweth a por-
cion of thilke goodes/& dispendeth he to
gods worschupe. God ys apayed of this
spedinge / & alloweth hym for his trew
doinge. And zif god ys apayed of dis-
spendinge that ys the principall lorde of
thilke goodes/ how darre any of his ser-

Of the Plowman.

vauntes ayen there of acountes other
challengen it for dette: Herten of one th-
inge I am in certe, that these that char-
ge so moch dette of worldly catell they
knowe litel of Christes law of charite.
ffor if ych am a bayly of gods goodes in
y worlde / zif I se my brother in nede / ych
am yholde by charite to partewith hym
of these goodes to his nede / & zif he spē-
deth hem well to y worschupe of god / I
mote be well a payed as thouz ych my sel-
fe had spēdid hē to y worschupe of god.
And zif y principall Lorde ys well payed
of my brothees doinge / y despēdinge of
hys goodes / how may I segge for scha-
me that my brother ysdettoure to me of
the goodes that I toke hym to spenden
in gods worschupe at hys nede? And zif
my brother spendeth amys the goodes
that I take hym / Ich am dyscharged of
my despueraunce of the goodes / zif I ta-
ke hym in charite thilke goodes at his
nede. And ych am yholde to ben soray of
hys yvell dispēdinge ne I maye not ave
the goodes / that I toke hym to his nede

The prayer or complainte.

in forme of dette. For at hys nede they
were hys as well as myne. And thys
my brother yholde to done to me zif he
seiz me in nede / & zif we ben in charite / ly-
tell schulde we chargeyn of dette. And ne
we schulde nat axen so dettes / as men y
knowen not god. And than be we pere
in forsakninge all thinges that we owe.
For zif we ben in charite / we wolen no-
ther fyȝte nor curse ne plete for oure goo-
des with oure brethren.

O Lorde thus thou tauȝtest thy ser-
herdes uantes to lyuen. And so they lyueden
while they hadde good schepherdes th-
at fedde thy scheepe and ne robbed hem
not of her lyfelode / as Peter thy good
schepherde and thy other Apostles. But
Lorde he that clepeth hymselfe thy vi-
ker up oner thys successoure to Peter / he
robbeth thy purple of her bodylich lyfelo-
de for he ordeneth proude schepherdis to
lyue in ese by y tenth patye of pore men-
nes traueyll. And he zeueth he leue to
lyuen where he lyketh. And zif men ne
wolen nat wilfullych zeue he these tythi-

¶ Of the Plowman.

ges / they wole haþ he azeynst her will by
maystrye & by cursinge to makē he rich.
Lorde how maye any man segge th-
at sych schepherdes that louen more the
wole then y scheep / & feden not thy sch-
eep in body ne in soule / ne ben such rau-
nours & theves? And who maye segge
that the maintenour of such schepher-
des / ne ys nat a maintenour of theves
& robbers? How wole he assayle schep-
herdes of her robbing with out restitu-
cion of her goodes that they robbēn thy
scheep of azeinst her will? Lorde of all
schepherdes blessed mote thou be. for
thou louedest more the scheep then her
wole. for thou fedest thy scheep both in
body and in soule. And for loue of thy
sheepe thou toke thy deeth to bringe thy
scheep out of walues mouthes. And y
most charge that thou zone to Peter
was to fede thy scheep. And so he did tre-
welich / & toke y deeth for y & for thy sche-
ep. for he come in to y folde of scheep by
the that were the dore. And so I trowe
a fewe other did as he dyd / thouz they

The prayer or complainte.

elepen hemself Successours to Peter.
For her workes schowen what they bē.
For they robbē & steen & distroyen: they
robben thy scheape of the tenth parte of
her traute & fedē he selfe in case. They
steen thy scheape. For they pynen hem
for hunger of her soule to y deth. They
distroyen thy scheape. For with mizte &
with sternschipe they ruleyn thy scheep,
that for dredē they bē disparyled a brode
in mownteynes / & there the wilde bet-
stes of the felde distropeth he, & deuou-
rētē he for defaute of a good schepherde.
O Lorde/z if it be thy will despuer thy
scheep oute of such schepherdes warde
retcheth not of thy scheep/han they her
wole to make he selfe rich. For thy sch-
eape ben in gret mischefe & soule accum-
hyrd men. gred with her schepherdes.

But for thy schepherdes wolden ben
excused they haue ygetē he hyrdme to
fede thy purple / & these comen in schepes
clothige. But dredoles/her werkes sclē
wen that with in forth they bē but wol-
fes. For hā they her hyre/they ne retchē

¶ Of the plowman.

eth but a litell how sorrikh thy scheep
ben kepte, for as t hey seggen hem selfe
they ben but hirid men v̄ han no charge
of thy scheepe. And when they shulden
fedē thy scheepe in v̄ plentuoſ ſeſewe of
thy techinge, they ſtondē betwene he g
her ſeſewe, ſo that thy ſchepe ne han but
a ſizte of thy lele we, but then they ſchul-
den nat thereof. But they feden he in a
ſorzy ſowre ſeſewe of leſinges goſtalyſ.
And ſo thy ſchepe fallen in to greuous
ſyckenesſe thorowz thys puel ſeſew.
And ziſ any ſcheepe breke ouer in to thy
ſeſewe to taſten v̄ ſweetnes therof, anon
theſe hirid men dryue hym oute with
houndes. And thus thy ſchepe by theſe
hirid men byn ykepte ouſe of her kynd-
lych ſeſew, & ben yfed wyth ſoure grasse
& ſorzy baren ſeſewes. And yet they ſedē
he but ſelvē, & when they han ſoryllich
fed he, they take gret hyre, & gone awa-
ye from thy ſcheep & letten he a worth.
And for dredde leſt thy ſchepe wolden in
her absence go to thy ſweete ſeſewe. Th-
ey hane enclouſed it all abouts ſo ſtrong-

The prayer or complaynte.

bich & so hize that maye no scheepcomen
there with in. But zif it be a walisch le-
per of the mounteynes & maye with his
longe legges lepen ouer y walys. For
thiridmen ben full certen y zif thy schee-
pe hadden ones tasted y swetnesse of thy
lesew. They ne wold no more ben yfed
of these hyrid men in her soure lesewes,
& therfore these hyridmen kepen he oute
of that lesew. For hadden y scheepe ones
ytasted wel of thy lesew. They wolden
with oute a ledder go thider to her mete
& than mote these hired men sechē hem
a nother laboure to syue by than kepin-
ge of scheepe. And they ben fell and war
ynowe therof & therfore they feden thy
schepe with soure mete that nauzte ys
and hidēn frow thy schepe the swetnesse
of thy lesewe. And so thouz these hyrid
men gone in schepesclothe/ in her wor-
kes they ben wolues /y much harme do-
ne to thy scheep as we haue ytold.

CD lordē/they come asschepe/for they
seggen that they ben pore & haue forsa-
ken they world to lyuen parfelych as

Of the plowman.

thou tauztest in þ gospell. Lord this ys
schepes clohinge. But Lorde thou ne
tauztest not a man to forsakē the traue-
louse lyuyngē in porenesse in þ worlde/
to lyuē in ese with rychesse by other mē-
nes traueyle/and haue lordshupe on hec
brethern. for Lorde this ys more to for-
saken the and go to the worlde.

¶ Lorde thou ne tauztest not a man ^{Beg-}
to forsake the worlde to lyuen ^{ginge.} in pore-
nesse of begginge by other mennes tra-
ueyle that ben as feble as they ben. Ne
Lorde thou ne tauztest not a man to ly-
uen in porenesse of begginge/ þ were stro-
ge ynowz to traucyle for hyslyfelode. Ne
Lorde thou ne tauztest not a man to ben
a begger to beggen of men more thē hym
nedeth/to bylden gret castels & maken
gret festes to thilke that han no nede.
¶ Lorde thou ne tauztest not mē this
porenese/for it ys oute of charite. But
thy porenesse þ thou tauztest nor scheith
charite. Lorde syth poule saith þ he þ for-
saketh the charge of thilke þ ben home-
lich with hym hath forsaken his faith &

The prayer or complaynte.

ys worse then a misbleued man. How
than nowe these men seggen that they
belauen in Christ/that han forfake her
pore feble frendes/et let hem lyue in tra-
ueyle & in dise se/that trauayled full sore
for hem/when they weren young & un-
myty to helpe he selfe. And they molen
lyue in ese by other mēnes trauayle euer
more in begginge with outen shame.

Lorde thou ne tauztest not this mar-
ner porenesse/for it ys oute of charite.
And all thy lawe ys charite other thine-
ge that nor scheth cherite. And these hy-
ridmē these schepherdes sende aboute to
kepe thy schepe/et to fedē hem other whi-
les in sorry bareyne lesewes. Lorde thou
ne madest none such scheepherdes ne ke-
pers of thy scheep that weren gerners
aboute cuntryes/and wolden ones oder
twytes a zere fede sorrylich thy schepe/et
for so litle trauayle taken a gret hyre/et
sythen all the zere afterward do what
he lyketh/and let thy schepe perish for
desaute of kepinge.

But thy schepherdes abyde still wi-

Of the plowman.

th her schepe/ & feden hē in thy plentuous
lesewe of thy techinge/ & gone byfore thy
schepe & techen hē the waye in to y plen-
tuous and swete lesewe/ and kepen thy
flocke from raueninge of the wilde bee-
stes of the feeldē.

OLorde delyuer thy scheepe out of y
warde of these schepherdes & these hy-
red men y stondē more to kepe her riches
that they robbē of thy scheep/ than they
stonden in kepinge of thy scheep.

OLorde/ when thou come to Ierusa-
lem some tyme thou droue out of the tē-
ple sellers of brestes & of other chaffre/
& saidest: Myne house schulden ben cle-
ped an house of preyers: but they madē
a den of theves of it.**O**Lorde/ thou art
the tēple in whom we schulden preyen
thy fader of heuen. And Salomons tē-
ple that was ybelded at Ierusalem/ was
fygure of this tēple. **B**ut Lorde/ he that
clepeth hym selfe thy vicer upon erth/
and saith y he occupieth thy place here
ou erth/ ys by come a chapman in y tem-
ple & hath his chapmen walkyng in

The prayer or complaynte.

Dyuerse contreyrs to sellen his chaffare &
to maken hym rygh. And he saith thou
gave hym so gret a power aboven all
other men/ that what ever he syndeth
ether vnyndeth in erth/ thou syndest
other vnyndist y same in heven. And
so of grete power he selleth other men for
zeuenesse of her synne. And for moch mo-
ney he will assoylen a man so cleane of hys
synne/ that he behoteth men the blisse of
hevin withouten any peyne after y they
be deed that zeuen hym much money.

EYsychopriches cherches & such oth-
er chaffares he selleth also for money &
maketh hym self rygh. And thus he be-
gileth the puple.

O Lorde Jesu/ here ys much vntru-
eth/ amyschefe/ and mater of sorow. Lor-
de thou saidest some tyme y thou wol-
dest be with thy seruauntes in to y ende
chirch of the world. And thou saidest also the-
re as tweyne or thre ben yngadred to ged-
der in thy name/ that thou art in y mys-
dle of he. A lorde/ thē it was no nede to
y to maken a leftenaunte/ sith thou wost

Of the plowman.

te be evermore amōges thy seruauntes.
Lordē thou axedest of thy Disciples
who they trowed þ thou were. And Pe-
ter answered & saide that thou art Christ
the Gods sone. And thou saidest to Pe-
ter. Thou art yblessed Symō Bariona
for flesch ad bloude ne schowed not this
to the/but my fader that ys in heven.
And I saye to the/þ thou art Peter/and
Upon this stōne ych wole byld my chu-
rch/ad the zates of hell ne schullen nat
availen azens it. And to the ych wole
geve þ keyes of heuen/what ever thou
byndest Upō erth shall be bonde in heue
and what ever thou vnybyndest on erth
schalbe vnbouneden in heuen. This po-
wer also was graunted vnto the other
disciples as well as to Peter as þ gospel
opunlych telleteth. In this place men seg-
gen that thou graunted to Petrus suc-
cessours the selue power that thou zaue
to Petre. And therfore the byschop of
Rome/that saith he ys Peters successo^r
taketh thys power to him to bynden ad
vnde in erth what hymlyketh. But

The prayere or complaynte.

Lorde, ych haue much wondre how he
maye for schame clepe hymselfe Peters
successour. For Peter knowleged y thou
were Christ & god/ and kepte y hestes
of thy law/ But these han forsaken y he
stes of thy law/ & hath y maked a law
contrary to thyne hestes of thy lawe.
And so he maked hym self a fals Christ
& a falle god in erth. And I trouwe thou
gaue hym no power to vndo thy law.
And so in takylge this porwer vp on hym
he maketh hym a fals Christ & Ante-
christ. For who may be more azens christ
than he y in his wordes maketh hymself
Christes viker in erth. And in his
werkis vndoth the ordinaunce of Christ
/and maketh men byleuen that it ys
nede full to y heale of mennes soules to
byleuen that he ys Christes viker in
erth. And what ever he byndeth in erth
ys ybounden in heuen/ & vnder this co-
loure he vndoth Christes lawe/ & ma-
keth men on alwise to kepen his lawe/
& his hestes. And thus men maye yseen
that he ys azens Christ/ and therfore he

¶ Of the plowman

ys Antichrist y maketh men worshipe
hym as a god on erth/as y proude kynge
Nabugodonosor did sumtyme y was
kynge of Babylon.

¶ And therfore we lewed men y knowz
no God but y Jesu Christ/bekenyn in y
that art oure god/and oure kynge/and
oure Christ/and thy lawes. And forsaken
Antichrist & Nabugodonosor that
ys a false God/and a false Christ & his
lawes that ben contrary to thy techinge.
And Lorde strengh thou vs azenst ou-
re enemies. For they ben aboute to mar-
ken vs for sake y and thy lawe/other el-
lis to puttē vs to deeth. O Lorde onlych
in the is oure trust to helpe vs in this
mischefe for thy gret goodnessse that ys
with outer ende.

¶ Lorde, thou ne tauztest not thy disci-
ples to assaylen men of her synne/& settē
hē a penaunce for her synne/in fastinge^{pene}
ne in prepenge/ne othere almo^d dede/ne
thy selfe ne thy disciples vseden no such
power here on erth. For Lorde thou for-
zeue men her synnes/& bede hē synne no

¶. v.

The prayer or complainte.

more. And thy disciples fuleden men in
thy name in forzeuenesse of her synnes.
Nor they toke no such power apon hem
as oure prestes dare now. And lorde th-
ou ne assayledest no man both of hys syn-
ne and of his peyne that was dewe for
his synne / ne thou grauntedst no man
such power here on erth.

CAnd lorde me thinketh / that zif ther
were a purgatorye / and eny erthlyche
man had power to despueren synfull
men from they peynes of purgatorye /
he schulde / and he were in charite / sa-
ueij everich man that were in waye of
saluacion from thilke peynes / syth they
make hem gretter then any bodiliche
peynes of thys worlde. Also zif the bis-
chop of Rome had such a power he him
selfe schulde never comen in purgato-
rye ne in hell. And sith we se well that
he ne hath no power to kepen hym selfe
ne other me nother out of these bodiliche
peynes of y worlde: and he maye go to
hell for hys synne as a nother man ma-
ye. I ne byleue nat y he hath so gret a po-

Of the Plowman

wer to assylen men of her synne as he taketh vpon hym abouen all other me.
And I trowe that in thys he hyeth hym selfe aboue god.

CAs touchinge the sellinge of byschoches & personages / I trow it be a poynte of fasshede. For azens gods ordinaunce he robbeth pore men of a porcion of ther sustinaunce and selleth it / other zeuth it to fynde proude men in ydlenesse ^{sch} that done the lewed puple litell prophet & much harme as we tolde before. **T**hy ben thy comaunderementes of treweth / of mikenesse and of porenesse vndone by hym that clepeth hym self thy viker he re vpon erth.

CA Lorde thou zoure vs a commaudemente of chastite that ys a forsakynge offleschliche lustes. For thou brouȝtest vs to a lyuyng of soule that ys p gouerned by thy worde. For Lorde thou ordenedist woman more frele than man to ben ygouerned by mans rule and his helpe to plese the ad kepe thyng hestes. Ne thou ne ordeynedist y a man

The prayse or complainte.

schulsd desyre the cōpany of a woman/ &
makē her his wife/ to lyuen with her in
his lustys/ as a swyne doth or a horse.
And hys wife ne lyked hym nat to hys
lustes/ Lorde thou ne zaue not a man le
ue to depart ē hym from his wife and ta
ken hym a nother.

Mary **B**ut Lorde thy maryage ys a cōmune
age. acorde betwene man & woman to lyuen
togeder to her lyues ende/ and in thy ser
upse eyther thebettur for others helpe/
& thilke y ben thus ycome to geder ben
ioyned by the/ and thilke y god ioyneth
maye no man departe. But Lorde thou
saist y zif a man se a woman to coueten
hyr/ thā he doth with y woman letche
rye in his herte. And so Lorde/ zif a man
desyre his wife in couetyse of such lus
tes/ & not to flye frō whordome/ his wed
dinge ys letcherye/ ne thou ne ioynest hē
nat to geder. Thus was Raguelz douȝ
ter swedded to se vē hussandes y the de
vell strangled. But Cobye toke hir to ly
ue with her in clennesse & bringinge vp
of her childefn to thy worschyps/ and on

Of the Plowman.

Hym y deuell ne had no power. ffor the
weddinge was ymaked in god/ for god
a thorouz God.

O Lorde y puple ys ferre ygo frō this
maner of weddinge. ffor now men wed-
de her wifes for fayrenesse/ other for ry-
chesse or some such other fleshlych bus-
tus. And lorde so it preueth by hē for y
most parte. ffor a manē shall not fynde
two wedded in a londe/ where the hus-
bonde loues y wife/ a y wife ys buyum
to y man/ as they shulde after thy law
of mariage. But other the mā loues not
his wife/or y wife ys not buyum to hex
man. And thus Lorde ys y rule of prefe
y neuer faileth to preve whether it be do-
ne by y or no. And Lorde all this mische-
fe ys come amonge thy puple for y they
knowe not thy worde/but her schepher-
des a hyrid men fedē hē with her swē-
nes a le synges. And Lorde/where they
schulden gou before vs in y felde / they
seggen that het order ys to holy for thy
mariage. And Lorde he y calleth hymself
se thy Bi er vp on erth will not suffren

The prayer or complainte.

prestes to taken hem wyues for that it
ys azeins his law: But lorde he will dis-
pensen with hem to kepe horen for a cer-
ten som of money. And Lorde / all hore-
dome ys forfended in thy law. And Lor-
de/ thou never forfendest prestes her wi-
ves ner thy Apostles nether. And well
I wote in oure londe prestes hadden wi-
ues vntill Anselmus dayes in the yere
of oure Lorde god a leuen hundred and
twenty and nyne as huntindon writes.
And Lorde this makes puple for the
most parte leuen that lechery ys no sin-
ne. Therfore we lewed men preyen the
that thou wolt sende vs scheperdes of
thyne owne that wolen feden thy flock
in thy lesewe and gon before hem selfe &
so witen thy law in oure hartes that
from the leest to the mest all they may=
en knowen the. And Lorde geue oure
kyng and his Lordes harte to defende
thy trew scheperdes and thy schepe fro
oute of the wolues mouthes/and grace
to know the that art the trew Christ
the sonne of thy heuely father/ from the

¶f the Plowman.

Antechrist that ys the sonne of pride.
And Lorde geve vs thy pore schepe paci-
ence and strenzth to suffer for thy law
the cruelties of the mischeuous wolves.

And Lorde as thou hast promyfed
shorten these dayes. Lorde we
ayen this now / for more
nede was there
neuer.



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